



How to Deliver a Khutbah

WWW.AMAUACADEMY.COM

MOBILE
FRIENDLY
PDF



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
helpdesk@amauacademy.com

May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



amauofficial

Website **www.amauacademy.com**

Watch Videos

Table of Contents

06	<i>Chapter One</i>	What Makes Learning to Deliver a Khutbah Important?
08	<i>Chapter Two</i>	Number of People Required for Khutbah
10	<i>Chapter Three</i>	What is Required of the Khateeb?
12	<i>Chapter Four</i>	Conditions of a Khutbah
14	<i>Chapter Five</i>	Pillars of a Khutbah
18	<i>Chapter Six</i>	A Brief Demonstration of a Khutbah
22	<i>Chapter Seven</i>	The Sunan Acts of a Khutbah
24	<i>Chapter Eight</i>	Choosing a Topic
27	<i>Chapter Nine</i>	A Word of Caution
29	<i>Chapter Ten</i>	Essential Tips

Glossary



جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



عليه السلام | Alayhis salaam
Peace be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him

What Makes Learning to Deliver a Khutbah Important?

Chapter One



In this course, we will delve into the art of delivering a Khutbah, a responsibility that many of us may encounter as we grow in our knowledge and involvement in our local communities.

It is not uncommon for a student of knowledge to be called upon by the authorities of a Masjid or the common Muslims to deliver the Khutbah on the day of Jumu'ah. This can occur for various reasons, such as the Imam being absent due to leave, a knowledgeable individual being unable to attend the Masjid due to other responsibilities, or the student visiting a place where people lack knowledge about delivering a Khutbah or leading the Jumu'ah prayer.

In such situations, the student of knowledge should step up and accept the responsibility of delivering the Khutbah and leading the prayer in accordance with all the prescribed conditions.

This is why understanding the essentials of delivering a Khutbah becomes crucial. To equip students with the necessary knowledge required to fulfil this task, we aim to explore the conditions, requirements, and techniques involved in delivering this important sermon.



Number of People Required for Khutbah

Chapter Two

Delivering a Khutbah involves meeting certain requirements, with differing opinions among scholars regarding the necessary number of attendees for a valid Khutbah.

According to the

Shafi'i Madhab

a minimum of **40 attendees** (men, that are of age/attained puberty, and living in the city) are required

Maliki Madhab

holds that only **12 attendees** are necessary

For many working individuals, meeting these numbers can pose a challenge, making it difficult to perform the Jumu'ah prayer. Recognising this dilemma, some scholars propose an alternative view that only three individuals are needed. This interpretation stems from the Arabic root of "Jumu'ah," meaning gathering, with three being the smallest unit of such a gathering, as emphasised by scholars like Sheikh al-Islam Ibn Taymiyyah, Ibn Baaz, and Ibn 'Uthaymeen, along with earlier scholars like Abu Yusuf Al-Qadi, a companion of Imam Abu Hanifah, among others.

This opinion, particularly in Western contexts, facilitates Jumu'ah prayers for individuals, such as students or employees, who may not easily gather larger numbers.

While congregating in a mosque with fellow Muslims is ideal, practical challenges sometimes necessitate adhering to the three-person minimum, providing a temporary solution until a more permanent, suitable arrangement can be made.

What is Required of the Khateeb?

Chapter Three



In order to deliver the Khutbah, it is imperative for the speaker to adhere to certain conditions regarding ritual purity and cleanliness.

The Khateeb must be in the state of Tahaarah and Wudu. It must be noted that merely having the intention to perform Wudu after the Khutbah is insufficient; the Khateeb must already have completed the ablution beforehand.

Furthermore, he must ensure that he is free from any Najaasah (physical impurities). Just as cleanliness and purity are prerequisites for performing prayers, scholars emphasise their significance in the context of delivering the Khutbah.



Conditions of a Khutbah

Chapter Four

When it comes to the Khutbah, there are specific conditions and pillars that define its structure and validity.

1 ● Delivering Two Khutbahs

Firstly, it's essential to understand that delivering a Friday sermon involves two Khutbahs. The Khateeb delivers the first Khutbah, then pauses before delivering the second one. Scholars emphasise that this pause signifies the division between the two Khutbahs. While some may perceive it as a single sermon with an interval, it's important to recognise these as two Khutbahs.

2 ● Standing During the Khutbah

Standing throughout the Khutbah is another condition.

The Prophet ﷺ emphasised delivering the sermon while standing, as evidenced in the hadith:

1 "رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ . قَالَ
كَمَا يَفْعَلُونَ الْيَوْمَ."

Ibn 'Umar said that the Messenger of Allah (ﷺ) used to deliver the sermon on Friday while standing. He would then sit and then stand (for the second sermon) as they (the Muslims) do nowadays.

Sahih Muslim 861

3 ● Pausing and Sitting Between Khutbahs

It is required for the Khateeb to pause and sit between the two Khutbahs. It has been mentioned in the aforementioned hadith in Sahih Muslim, where the Prophet ﷺ would stand to deliver the first Khutbah, sit briefly, and then stand again for the second Khutbah.

These conditions are considered Waajib (obligatory), and failing to adhere to them invalidates the Khutbah.

4 ● Arabic Language

The Khutbah should primarily be in Arabic. However, the scholars mention that the entire sermon doesn't need to be in Arabic. The pillars of the Khutbah must be in Arabic for it to be valid. The Khateeb may translate these pillars later into other languages if he prefers.

5 ● Avoiding Excessive Time Gaps

Scholars mention that there should not be an excessively long pause between different parts of Jumu'ah (for instance, half an hour of sitting idly between the two Khutbahs). Similarly, there shouldn't be a significant gap between the two Khutbahs and the congregational prayer.

Pillars of a Khutbah

Chapter Five

There are some words that must be said during the Khutbah. They constitute its pillars.

Praising Allah ﷻ

The first requirement is to praise Allah ﷻ by saying "Alhamdulillah." It's important to use the word الْحَمْدُ (Al-Hamd) when expressing gratitude to Him ﷻ.

You can phrase it differently, by saying:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (Al-Hamdu lillāhi Rabbil-'Ālamīn)

OR

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ (Al-Hamdu lillāhi 'Ala Kulli Haal)

As long as الْحَمْدُ (Al-Hamd) is included in the phrase that you are saying.

If you have memorised it, you can choose to recite Khutbah al-Hajah in your Khutbah. It was often used by Prophet ﷺ to begin some of his speeches. Therefore, it is a beneficial Khutbah to know by heart.

MEMORISE KHUTBAH AL-HAAJAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ

قال الله تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

وقال الله واتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

وقال الله اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٍ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

MEMORISE KHUTBAH AL-HAAJAH

In the name of Allah, the Gracious, the Merciful

All praise is due to Allah. We praise him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, peace and blessings be upon him, is His servant and His messenger.

Allah Almighty said, “O you who have faith, fear Allah as it is His right to be feared and do not die unless you are Muslims,” (3:102)

And Allah Almighty said, “Fear Allah, from whom you ask each other, and in your family ties, for Allah is ever watchful over you,” (4:1)

And Allah Almighty said, “Fear Allah and speak words as befitting. He will amend your deeds for you and forgive your sins. Whoever obeys Allah and His messenger has achieved a great triumph.” (33:70-71)

The truest word is the Book of Allah and the best guidance is the guidance of Muhammad. The most evil matters are those that are newly invented, for every newly invented matter is an innovation. Every innovation is misguidance, and every misguidance is in the Hellfire.

Sending Peace and Salutations Upon the Prophet ﷺ

The second pillar involves sending peace and blessings upon the Prophet ﷺ. You can say it in various ways as long as they incorporate the phrase ‘Salli ‘ala Rasool Allah’.

For instance, by saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

Allahumma Salli ala Muhammad

OR by reciting the entire Salaat al-Ibrahimihiyah:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ * كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ * إِنَّكَ حَمِيدٌ مَجِيدٌ *
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ * كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ * إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, send prayers upon Muhammad and upon the family of Muhammad just as You have sent prayers upon Ibrahim and upon the family of Ibrahim, verily You are the Praiseworthy, the Glorious. O Allah, bless Muhammad and the family of Muhammad just as You have blessed Ibrahim and the family of Ibrahim, verily You are the Praiseworthy, the Glorious.

Encouraging the Congregation to Uphold Taqwa

The third pillar of the Khutbah includes advising the congregation to have Taqwa of Allah ﷻ.

For instance, by saying:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
O you who believe! Fear Allâh
(Surah Ali Imran 102)

The Khateeb has flexibility in choosing words or phrases that convey the same meaning effectively.

For instance, by saying:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
O you who believe! Obey Allâh and obey
the Messenger (Muhammad صلى الله عليه وسلم)



**IT IS ESSENTIAL TO ARTICULATE THE
AFOREMENTIONED 3 PILLARS IN ARABIC AND TO
INCLUDE THEM IN BOTH PARTS OF THE KHUTBAH.**



Reading a Complete Aayah From the Qur'an

When reciting a verse from the Qur'an, it is not permissible to selectively read parts of a verse. Rather, the entire verse must be recited. The recitation should be done with the intention of reading directly from the Qur'an, without any alterations or omissions.

For instance, by saying:



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
All praise is for Allah—Lord of all worlds
Surah al-Fatihah 1

The aforementioned verse is complete and whole.

Make Supplication (Du'aa) for the Believers

Another pillar is to make supplication (du'aa) for the believers. While it's not a condition/requirement to specify those present, it's a good thing to do so. However, the Khateeb may make du'aa for all believers in general, such as by saying "Allahummaghfir Lil Mu'mineen" (Oh Allah, forgive the believers).



ACCORDING TO SCHOLARS, IT IS NOT NECESSARY TO REPEAT THE PILLARS (4 & 5) MENTIONED ABOVE. THEY CAN BE INCLUDED EITHER IN THE FIRST KHUTBAH OR THE SECOND ONE, WITHOUT THE NEED FOR REPETITION. THE SCHOLARS SUGGEST THAT THE IDEAL PRACTICE IS TO RECITE THE AAYAH OF THE QUR'AN DURING THE FIRST KHUTBAH AND TO MAKE THE SUPPLICATION (DU'AA) FOR THE BELIEVERS IN THE SECOND KHUTBAH.



A Brief Demonstration of a Khutbah

Chapter Six

Let us prepare a practice Khutbah to gain an understanding of how it's structured and delivered:

1 PART ONE

STEP 01

Praising Allah ﷻ (Alhamdulillah)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-Ḥamdu lillāhi Rabbil-‘Ālamīn

STEP 02

Salutations on the Prophet ﷺ

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه وسلم أجمعين

Wa sallallahu wa sallam wa baarik ‘ala Nabiyyinaa Muhammadu
wa ‘ala aalihi wa sahbihi wa sallam ajma’een

STEP 03

Encouraging the Congregation to have Taqwa

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ

O mankind, fear your Lord.

STEP 04

Reciting an Aayah From the Qur’an

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

O mankind, fear your Lord. Indeed, the convulsion
of the [final] Hour is a terrible thing.

Surah Al-Hajj 1

Following this, the first part of our Khutbah is concluded, and it's time for us to take a seat. After a brief pause, the Khateeb must stand to deliver the second Khutbah.

2 PART TWO

STEP 01

Praising Allah ﷻ (Alhamdulillah)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-Ḥamdu lillāhi Rabbil-‘Ālamīn

STEP 02

Salutations on the Prophet ﷺ

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه وسلم أجمعين

Wa sallallahu wa sallam wa baarik ‘ala Nabiyyinaa Muhammadu
wa ‘ala aalihi wa sahbihi wa sallam ajma’een

STEP 03

Advice to Fear Taqwa

يَا أَيُّهَا النَّاسُ أَطِيعُوا اللَّهَ وَرَسُولَهُ

O people, Obey Allah and His Messenger.

STEP 04

Making Du’aa for the Believers

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ

O Allah! Forgive all Muslim men and Muslim women, believing men and believing women, Those who are still alive and have died.

This constitutes the essential framework. However, it's crucial to understand that this is merely the bare minimum requirement for a valid Khutbah. When preparing a Khutbah, all the elements that have been outlined must be incorporated. If any of these components are missing, the Khutbah would be considered incomplete and invalid.

The Sunan Acts of a Khutbah

Chapter Seven

As a Khateeb, there are certain recommended acts (Sunan) to observe during the Khutbah. These include:

- **Giving the Salaam upon entering the mosque and just before the Mu'adhdhin calls the Adhan. After the Salaam, the Mu'adhdhin gives the Adhaan.**
- **Another Sunnah is to have a cane or a stick to lean on. This practice is authentically narrated from the Prophet ﷺ. While it is not obligatory, it is considered commendable to follow this Sunnah. However, if one does not have access to a cane or a stick, it is not necessary to acquire one.**
- **It is recommended for the Khateeb to sit down while the Mu'adhdhin is making the Adhaan. Additionally, between the two Khutbahs, it is recommended for the Khateeb to sit again. During this interval, there is no specific dhikr (remembrance of Allah ﷻ) prescribed to be recited. The duration of this seated interval is flexible, and the Khateeb may sit for as long as necessary. However, it is advised not to rise too quickly.**
- **Another Sunnah of the Prophet ﷺ with regard to the Jumu'ah Salah is to recite either:**

Surah Al-A'la in the first Rak'ah and Surah Al-Ghashiyah in the second Rak'ah

OR

Surah Al-Jumu'ah in the first Rak'ah and Surah Al-Munafiqun in the second Rak'ah.

Both sets of Surahs are valid options to recite during the Friday prayer, following the Sunnah of the Prophet ﷺ.

- **It is reported that the Prophet ﷺ would raise his voice and exhibit a passionate demeanour during his sermons. His eyes would become red, and he would speak with intensity, similar to someone addressing an army. Scholars derive from this the importance of being passionate and engaging when delivering the Khutbah. While the level of passion may vary from person to person, the aim is to draw the attention of the audience and convey the message effectively.**
- **The Prophet ﷺ would look directly at the people that were in front of him while giving his sermons, without turning his gaze from side to side. It's recommended for the Khateeb to do the same and try to look straight ahead, if possible.**

Choosing a Topic

Chapter Eight

Let us now discuss some guidelines for choosing a suitable topic for a Khutbah.

1 ● Importance of Choosing Suitable Topics for Khutbahs

It is essential to choose suitable topics for the Khutbah. This is a valuable opportunity to educate and teach the congregation. Often, people may not attend optional lectures or lessons, but they are obligated to attend the Jumu'ah prayer.

Therefore, the Khutbah may be the only chance for some individuals to hear an Islamic lecture, even if it's condensed. So, make the most of this opportunity to impart beneficial knowledge and reminders to the congregation.

2 ● Relevance to the Congregation

The Khateeb may select topics that are highly relevant to the congregation and address issues that they may be facing in their daily lives. A good approach is to focus on matters related to Tawheed, which involves correcting and strengthening people's beliefs and 'Aqeedah.

The Khateeb may focus on prevalent issues within the community and offer guidance on how to rectify and improve their situations.

3 ● Emphasis on Acts of Worship

The Khateeb may choose to focus on various acts of worship. For instance, if Ramadan is around the corner, the focus of the Khutbah can be on the rulings related to fasting. Similarly, topics may revolve around various aspects of worship, including prayer (Salah), fasting (Sawm), charity (Zakah), and pilgrimage (Hajj), among others.

4 ● Reminders of the Hereafter

The Khateeb may remind the congregation about the Hereafter, including the reality of death, the terrors of the Day of Judgment, and the consequences of one's actions in the Hereafter. It's common for individuals to become preoccupied with the affairs of this world and lose sight of the reality of death and the Hereafter. Therefore, it is important to reignite awareness of these crucial matters among the people.

This has also been mentioned in the hadith of the Prophet ﷺ:

1 **قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - : "أَكْثَرُ مَا ذَكَرَ هَازِمُ اللَّذَّاتِ". يَعْني الْمَوْتُ.**
It was narrated that Abu Hurairah said: “The Messenger of Allah (ﷺ) said: ‘Frequently remember the destroyer of pleasures,’ meaning death.”

Sunan Ibn Majah 4258

5 ● Signs of the Hour and Warning about the Dajjal

Another important aspect tied to this is discussing the signs of the Hour. These signs serve as reminders of the inevitability of the Hour, encouraging individuals to reflect on their actions and prepare for the accountability they will face.

The Prophet ﷺ warned that the appearance of the Dajjal would coincide with a time when people no longer mention him during Friday sermons. This must serve as a reminder to take heed and continue warning others about the Dajjal.

A Word of Caution

Chapter Nine



It is important to practise care and caution when discussing contemporary and relevant issues during the Khutbah. If you're new to delivering Khutbahs or lack extensive knowledge, it's best to avoid complex or contentious topics that require deeper understanding and expertise. Focus on issues that are pertinent to the community and within your capacity to address effectively.

Ensure that the topics you choose are not only relevant but also easily comprehensible to the congregation. Avoid delving into intricate matters or engaging in debates that are better suited for scholars. Instead, use the Khutbah as an opportunity to provide general guidance and reminders beneficial to all.

However, if there are pressing issues within your community, such as increasing violence or drugs or the proliferation of haram activities, it's essential to address them during the Khutbah. Highlighting these issues and reminding people of their Islamic obligations can serve as a means of guidance and rectification for the community.



Essential Tips

Chapter Ten

In conclusion, let us look at a few tips and pieces of advice that help make a Jumu'ah Khutbah impactful.

First and foremost, the Khateeb must ensure that his Khutbah is concise. As the Prophet ﷺ advised, from the wisdom and the knowledge of a person is that his prayer is long and his sermon is short.

He said:

1 **"إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهِ مِئْنَةٌ مِنْ فِقْهِهِ فَأَطِيلُوا الصَّلَاةَ وَأَقْصِرُوا الْخُطْبَةَ وَإِنَّ مِنْ الْبَيَانِ سِحْرًا".**

The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of faith). So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression.

Sahih Muslim 869

Abu Dawood also related in his Sunan that the Prophet ﷺ gave a very short Khutbah.

The benefit of keeping the Khutbah short is that people can remember what you've said. If the Khutbah is too long, lasting 40, 50, or 60 minutes, it becomes challenging for listeners to retain the message.

However, with a concise Khutbah of around 20 minutes including the prayer, listeners can easily remember the key points discussed. They can then share these points with others who may not have attended, extending the reach and impact of the Khutbah within the community.

However, if the Khutbah is too long, people may only remember the last part or become fixated on the beginning, resulting in confusion and difficulty remembering the main points. Therefore, it's crucial to keep the Khutbah short to ensure better retention of the message.

- **Secondly, practising extensively and learning from online Khutbahs can greatly enhance your delivery and effectiveness as a Khateeb.**

So, for example, Shaykh Abdur Razzaaq al Badr حفظه الله delivers Khutbahs which are then posted on his website. You can benefit from these Khutbahs, as well as those of other scholars who do the same.

These Khutbahs are often available as Word files, allowing you to download them, review them, and even customise them to your needs by adding or removing content. However, it's essential to familiarise yourself with the structure and style of these Khutbahs and then practise delivering them.

Unfortunately, some individuals simply read these Khutbahs without prior practice or preparation, which isn't the most effective approach.

While time constraints and other Da'wah-related responsibilities may pose challenges, it's crucial to dedicate time to reviewing and practising the Khutbah beforehand. Remember, the Khutbah has the potential to deeply impact people's hearts, and for many, it may be the only spiritual reminder they receive all week.

Therefore, prioritise and emphasise its importance in your preparation and delivery.



To ensure your progress,
we recommend that you take
this self evaluation quiz based
on the notes and video
series that you have
just completed.

Attempt Quiz

If you find the course beneficial,
then here's your opportunity to
spread the khair by gifting an
AMAU Academy subscription
to one of your friends
or family.

Buy Gift Card





www.amauacademy.com